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THE

Well-Ordered Family:

WHEREIN

The Duties of it's various Members are deſcribed and urged.

A ſmall, but very comprehenſive Piece, ſuitable to be in the Hand of every Houſholder; and may be eſpecially ſeaſonable in the preſent Day.

By that eminently pious and learned Divine,

Mr. ISAAC AMBROSE,

Miniſter of the Goſpel at *Preſton.*

But as for me and my Houſe, we will ſerve the Lord. Joſh. xxiv. 15.

BOSTON:

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The

Well-Ordered Family.

Section I.

Of the Preparatives to Family Duties.

NOW that we may more comfortably carry on these Family Duties, observe we, 1. Our Entrance into them, and 2. Our Proceedings in them.

1. For Entrance, we must lay a good Foundation for Tractableness unto Religion in those that belong to the Family.

As, 1. In the Governour. 2. In the Governed.

1. In the Governour; whose Duty it is,

1. To endeavour in a special Manner for Knowledge in God's Word; and for Holiness of Conversation in a Christian Walking. This would tend much to the Preservation of his Authority; who otherwise will be slighted and disregarded, through an aptness in Inferiours to take Occasion therefrom.

2. *To marry in the Lord*; and then to live chastely in Wedlock, that there may be a holy Seed: Now that he may *marry in the Lord*, 1. Let Piety be the mover of his Affection; and Personage, Parentage, & Portion, be only as a comfortable accessary, considerable in a second

ſecond Place: Chriſtianity and Grace, is the chief golden Link and noble Tie, which hath the Power and Priviledge to make Marriage a lovely and everlaſting Bond. 2. Let him ply the Throne of Grace with fervency of Prayer: A good Wife is a more immediate Gift of God. Whence *Solomon* could ſay, *Houſes and Riches are the Inheritance of Fathers; but a prudent Wife is from the Lord:* Such a rare and precious Jewel is to be ſued and ſought for at God's Mercy Seat, with extraordinary Importunity & Zeal; and if ſhe be procured at God's Hand by Prayer, he ſhall find a thouſand Times more Sweetneſs and Comfort, then if ſhe be caſt on him by an ordinary Providence. 3. Let him obſerve and mark theſe ſix Points in his Choice: As, 1. The Report: 2. The Looks: 3. The Speech: 4. The Apparel: 5. The Companions: 6. The Education: Theſe are like the Pulſes; that ſhew the fitneſs and goodlineſs of any Party with whom he ought to marry.

3. To beware whom he admits to dwell with him; that they be tractable unto religious Courſes. See *David's* Reſolution herein: *Mine Eye ſhall be upon the faithful of the Land, that they may dwell with me: He that walketh in a perfect Way ſhall ſerve me: He that worketh Deceit ſhall not dwell within my Houſe: He that telleth Lies, ſhall not tarry in my Sight.*

2. In the Governed; whoſe Duty it is both to join together in the Performance of *Family Duties* with their Governour, and to ſubmit to his Government: *My Son, here the Inſtruction of thy Father, and forſake not the Law of thy Mother; for they ſhall be an Ornament of Grace unto thy Head, and Chains about thy Neck.*

Theſe Preparatives I pin upon the Front or Porch of this Family: Now to the Family Duties themſelves, and how they muſt be exerciſed.

SECTION

SECTION II.

Of the Duties of Governours in general.

IN the Proceedings of these *Family Duties*, we are to consider the Duties, 1. Of the Governours. 2. Of the Governed.

1. TheGovernours; if (as it is in Marriage) there be more than one; as first, the chief Governour, viz. the Husband: secondly, the Helper, viz. the Wife; both these owe Duties to their Families, and Duties to one another.

1. The Duties they owe to their Families, are either, In general to the whole; or, in particular, according to their several Relations.

1. That which in general they owe to the whole Family, is either, to their Bodies, or to their Souls.

1. To their Bodies: Concerning which, saith the Apostle, *He that provideth not for his own, and especially for those of his own House, he hath denied the Faith, and is worse than an Infidel.* 1 Tim. 5. 8. Now as the Spirit of God chargeth us with this Duty, so he setteth us about such Things whereby this may be compassed; as, 1. That every one should have some honest and good Calling, and walk diligently in it: *Let him that stole, steal no more*, (saith the Apostle, Eph. 4. 28.) *but rather let him labour, working with his Hands the Thing which is good.* 2. That he bear a low Sail, and keep within Compass; remembring that of *Solomon*; *He that is despised, and hath a Servant, is better than he that honoureth himself, and lacketh Bread.*

2. To their Souls: Concerning which, some *Duties*, they are to perform to the Family; and others, to require of the Family.

1. The *Duties* they must perform to them, are----

1. To provide that they may live under the publick Ministry; for otherwise how should they be brought

into

into the Sheepfold of Chriſt, if they hear not the Voice of the chief Shepherd ſpeaking unto them by thoſe whom he hath ſent?

2. To overſee the Ways of their Families; that they ſerve God: and as in all other Duties, ſo eſpecially in ſanctifying the Sabbath: To this the very Words in the fourth Commandment do bind all Maſters of Families: *Remember, thou and thy Son, and thy Daughter, thy Man-Servant, and thy Maid*; --- Where the Lord ſpeaks by Name to the Governours, as if he would make them Overſeers of this Work of ſanctifying his Sabbaths.

3. To ſet their Houſe in order for the Service of God, to offer Prayers & Praiſes to the Lord Morning and Evening. To this Purpoſe, *Pray continually* (ſaith the Apoſtle) 1 *Theſ.* 5. 17. which we muſt not underſtand of uninterrupted and inceſſant pouring out of Prayers, as the *Muſſalians* or *Euchitæ* did; but of Morning and Evening Prayers; the Apoſtle here ſpeaking in Reference and in Analogy to the continual, or daily Sacrifices. This was *David*'s Practice, *Evening and Morning, and at Noon will I pray and cry aloud, and he ſhall hear my Voice*, Pſal. 55. 17. And this was *Job*'s Practice, who ſent for, and ſanctified his Sons and Daughters; *and roſe up early in the Morning, and offered Burnt-offerings according to the Number of them all: ---Thus did* Job *continually*, Job 1. 5. And this was *Abraham*'s Practice wherever he came, *to build an Altar to God*, where God ſhould be worſhipped jointly by him and his Family: *Gen.* 12. 7. & 13. 4. & 21. 33. And this was Chriſt's Practice for *himſelf and his Family*, Mat. 14. 19. *Joh* 17. 1.

4. To inſtruct their Families privately in Matters of Religion, that they may not only profeſs, but feel the Power of Religion in their Lives and Converſations. This *Duty* hath theſe Specials belonging to it.

1. A familiar Catechizing of them in the Principles of Religion. Thus were Parents commanded of old ; *Thou ſhalt teach theſe Words diligently unto thy Children, and ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way, and when thou lieſt down, and when thou riſeſt up.* Deut.6.7. Prov.22.6.

2. A daily reading of the Scriptures in their hearing, directing them to mark and to make Uſe of them : So *Timothy* was trained up by his Parents, and that *from his Childhood*, 1 Tim. 3. 15.

3. A careful endeavouring that they may profit by the publick Miniſtry : To this end : 1 They muſt prepare them to hear the Word, by conſidering God's Ordinances, Promiſes, and their own Neceſſities. 2. They muſt remember them to look in the Word for a Chriſt, and for Communion with him. 3. They muſt examine them after the Ordinances, what they have learned, and what Uſe they make of it : Thus Chriſt, after he had preached a Parable to his Diſciples, he ſaid unto them, *Know you not this Parable, and how then will you know all Parables ?* and then he expounds the Parable to them. *Mark* 4. 13.

2. The *Duties* they are to require of the Family, are both carefully to frequent the publick Miniſtry, and diligenly to be converſant in the private Worſhip of God, and conſtantly to practice all holy and Chriſtian *Duties* compriſed briefly in the Commandments of God ; and they are to require theſe Things, not only by telling them, calling on them, catechizing them, admoniſhing them ; but if they be negligent, by correcting them.

Now this Correction muſt be miniſtred both in *Wiſdom* and in *Patience*.

1. *In Wiſdom* ; whoſe Property it is to find out the right Party that committed the Fault, to conſider of what Sort and Nature, the Fault is, to weigh Circumſtances of Age, Diſcretion and Occaſions ; and

to

to look to the Mind of the Doer, whether Negligence or meer Simplicity brought him to it.

2. *In Patience*; whoſe Property it is to make the Fault manifeſt to the Offender, that his Conſcience may be touched therewith; to hear what the Offender can ſay in his own Defence, and accordingly to allow or diſallow; to avoid Bitterneſs, which ſooner will harden the Heart, then reform the Manners of the Offender: Theſe Rules being obſerved, and the Heart lifted up in Prayer to God for Direction and bleſſing, this *Correction* is neceſſary; as is evident in *Gen.* 30. 2. *Prov.* 13. 24. and 19. 18.

Theſe are the *Duties* that *Governours* owe to their *Families* in reſpect of their Souls; to *correct them, catechize them, admoniſh them, call on them, read to them, pray for them, &c.* only with theſe Limitations.

1. That they preſume not above their Callings: This was *Paul*'s Exhortation, *That no Man take this Honour to himſelf, but he that is called of God, as was Aaron:* The *Honour* here, is the *Honour* of the publick Miniſtry; except that, and I know not but that every Governour of a Family, who hath ſpecial Abilities, Utterance, Memory, may read Scriptures, repeat Sermons, pray, teach and inſtruct out of the the Scriptures. 1 *Pet.* 4. 10. Thus *Jacob* ſaid to his Houſhold, *Put away the ſtrange Gods that are among you.* Gen. 35. 2. *And without all Contradiction* (ſaith the Apoſtle) *the leſs is bleſſed of the better*, Heb. 7. 7. *And if the Woman would learn any Thing, let them aſk their Huſbands at Home*, 1 Cor. 14. 35. Thus *Origen* would have the Word expounded in Chriſtian Families: and *Auguſtine* ſaith, *That which the Preacher is in the Pulpit, the ſame is the Houſholder in the Houſe.*

2. That they preſume not above their Gifts: This was *Paul*'s Exhortation to every Man, *Not to think of himſelf more highly then he ought to think; but to think ſoberly, as God hath dealt to every Man the Meaſure of Faith:*

Faith; yet I deny not but in some Cases they may lawfully depute or substitute some one in the Family, whom they judge fittest unto the Service and Employment, which they themselves should ordinarily perform: as in Case of old Age and weakness of Body: *Thus Samuel being old, made his Sons Judges:* Or in want of good Utterance or Expression of what is to be said: Thus *Aaron* was *Moses* his Spokesman, and in stead of a Mouth: or in want of Boldness and Audacity, arising from a consciousness of Weakness: Thus the good Centurion sent the Elders of the Jews to Christ to intercede for him: or in Case that a Minister of the Gospel do sojourn in ones Family, as *Archippus* did in *Philemon* his House: or in Case of necessary Absence: Thus the Apostle *Paul* made *Timothy* his Deputy to the Christian *Thessalonians*: Or in Case the Lord hath bestowed more of his Gifts and Graces to one than another: I know not in this Case, but that we may *covet earnestly the best Gifts in others, as well as in our own selves.*

Section III.

Of the Duties of Parents to their Children.

THE *Duties* in particular which *Governours* owe to the *Family*, according to their *Relations*, are either As Parents to their Children: Or, as Masters to their Servants.

The *Duties* of *Parents* to their Children, are either to their Bodies, or to their Souls.

1. The *Duties* of Parents to the *Bodies* of their Children, are in many Particulars, but may be all comprized under this one Head, *A provident Care for their temporal Good*; and this extendeth it self to all Times, as 1. To their Infancy. 2. To their Youth. 3. To the Time of Parents Departure out of this World.

1. The firſt Age of a Child is his Infancy, and the firſt Part of its Infancy, is while it remaineth in the Mother's Womb. Here the *Duty* lies principally upon the Mother, to have a ſpecial Care of it, that it may be ſafely brought forth. Why was the Charge of *abſtaining from Wine, ſtrong Drink, and unclean Things*, given to *Manoah's* Wife, but becauſe *of the Child which ſhe had conceived?*

The next Degree of a Child's Infancy, is while it is in the Swadling-band, and remains a ſucking Child; in this alſo the Care more eſpecially lies on the Mother, whoſe *Duty* it is to take all the pains ſhe poſſibly may, for the Education of her Child; and eſpecially to give her Child ſuck, if ſhe be able thereto: This not only Nature, but Scripture ſets forth;

1. By Conſequence, *Gen.* 49. 25. *Hoſ.* 9. 14. 1 *Tim.* 5. 10.

2. By Example, *Gen.* 21.7. 1 *Sam.*1.23. *Pſal.*22.9.

3. By Grant, the Word giving it as a ruled Caſe not to be denied, *Gen.* 21. 7. *Cant.* 8. 1. *Luk* 11.27.

2. The ſecond Age of a Child is its Youth, from the Time it begins to be of any Diſcretion, till it be fit to be placed forth: Now the *Duty* of Parents at this Time is,

1. To nouriſh. 2. To nurture their Children.

Under *Nouriſhment*, are comprized Food, Apparel, Recreation, Means for Recovery of Health when they are ſick: In which, if Parents provide not for their Children, *they are worſe than Infidels.* And under *Nurture*, are comprized, good Manners, a good Calling, frequent Admonition, Reprehenſion, Correction, the laſt Remedy, which may do good when nothing elſe can. *Prov.* 19. 18. --- 23. 13,14.---29. 17.

3. The laſt Time to which Parents provident Care extendeth it ſelf, is the Time of their Departure out of the World; and then they are to ſet their Houſe in Order, and to leave their Eſtates to their Children.

2. The

2. The *Duty* of Parents to the *Souls* of their Children extends it self also to all Times: As

1. To their Infancy. 2. To their Youth. 3. To the Time of Parents Departure out of this World.

1. The first Age of a Child, is his Infancy; and the first Part of it's Infancy, is while it remaineth in the Mother's Womb. Now the Duty of Parents at that Time are these: 1. That they pray for their Children: Thus did *Rebeckah*, while the Children were quick in her Womb. Those Parents that neglect this *Duty* to their Children, consider not rightly that they are conceived in Sin: 2. That they make sure (so much as in them lies) that their Children be born under the Promise, or under the Covenant, in respect of the spiritual Part of it: How? *by making sure that they be under the Promise or Covenant themselves:* If God in Christ be their God, they may have a comfortable Hope, that God will be the God of their Seed, according to the Promise, *I will be thy God, and the God of thy Seed*, Gen. 17. 7.

The next Degree of a Child's Infancy, is when it is born: and the *Duty* of Parents then is, to give up their Children unto God, casting them into the Hands of his Providence, into the Arms of his Mercy, begging for them a gracious Acceptation with God; and to tender them to the Ordinance, *The Sacrament of Baptism*, to get the Seal of the Covenant set upon them, to get them mark'd out for Salvation.

2. The second Age of a Child, is it's Youth: Now the *Duty* of Parents to their Children at this Time, is to train them up in true Piety: *To bring them up in the Nurture and Admonition of the Lord.* To this end,

1. When Children begin to read, let them *read the holy Scriptures:* so was *Timothy trained up from a Child*; and thus will Children suck in Religion with learning.

2. Let Children be Catechized constantly from Day to Day; only with this Caveat, that Parents deal with

their Children, as ſkilful Nurſes and Mothers do in feeding their Children, not to give them too much at once: over much dulls a Child's Underſtanding, and breeds Weariſomeneſs to it; it is moſt ſuitable to give them *Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little, & there a little*, Iſai. 28. 10. Thus ſhall they learn with Eaſe & Delight, and in Time a great Meaſure of Knowledge will be gained thereby.

3. Let Parents declare to their Children, the admirable Works that God in former Times hath done for his Church, eſpecially ſuch Works as he hath done in their Time: outward ſenſible Things do beſt work upon Children, and therefore this Direction was given under the Law, *Joſh.* 4. 6. 21.

4. Let Parents be to their Children a good Pattern in Piety, leading them to Chriſt by their Examples: This will take Place with Children, more than all Precepts or parental Inſtructions: *But as for me* (ſaid *Joſhua*) *and my Houſe, we will ſerve the Lord*: Joſh. 14. 13. He ſets himſelf firſt, as a Guide to the reſt.

5. Let Parents reprove and correct their Children for Sin; and that the Lord may ſanctify this *Correction* unto them; *Conſider this, O ye Parents*, Do you obſerve ſuch and ſuch Sins in your Children? Enter into your own Hearts, examine your ſelves, whether they come not from you: Conſider, how juſtly the Hand of God may be upon you: and when you are angry with your Children, have an holy Anger with your ſelves, and uſe this or the like Meditation with your own Souls, *Lord, ſhall I thus puniſh my own Sin in mine own Child? Shall I thus perſecute the Corruptions of mine own Anceſtors? How then mayſt thou be diſpleaſed with me for the too carnal Conception of my own Child: It may be, I then lay in ſome Sin, or I aſked it not of thee by Prayer: Be merciful to me, O Lord; and in thy good Time, ſhew thou pity on me and my Child!*

6. As

6. As Children grow in Years, and in the Knowledge of Christ, and of Justification by Christ, let Parents train them up in the Exercise of all *Duties*, as *Prayer*, *Meditation*, *Self-Examination*, *Watchfulness*, *and all Means publick and private:* If this be done, the World to come may reap the Benefit of their Education; such Children as you bring up, such Parents will they be (when you are gone) to their Children; and such Children shall they have, who are Parents in the next Generation, &c. You then are the very making or marring of the World: but on the contrary, if this be neglected, the rich Man will rise up against you in the Day of Judgment, and condemn you; for he being in Hell, had a Care of his Father's House, that they might be forewarned; he desired *Abraham* to *send Lazarus to his Brethren, to testify unto them that they came not to that Place of Torment*; but you will not admonish your Children, you will not teach them *Moses and the Prophets*; you will not shew them the Danger of God's heavy Displeasure hanging over their Heads; you will not, whilest you live, lead a good Example before them: O you may fear that your Children shall be Furies of Hell to torment you. *Now the Lord open your Eyes to foresee, & to fly these Judgments to come.*

3. The last Time to which the *Duty* of Parents extends it self, is the Time of their Departure out of the World; and then they owe to their Children:

Good Direction. Faithful Prayer.

1. For *Direction:* When Parents observe their Time to draw near, it is their *Duty* then especially, to commend some wise and wholsom Precepts unto their Children, the better to direct them in their Christian Course; so did *Isaac*, and *Jacob*, and *David*: The Words of a dying Parent are especially regarded, and make a deeper Impression.

2. For *Prayer*: then is the most proper Time for Parents to pray and to bless all their Children. As they commend

commend their own Souls unto God's Grace : God's *Providence and Promiſes are the beſt Inheritance in the World* ; and if Parents (in their Prayers) leave theſe to their Children, they can never want any Thing that is good. O the faithful Prayers of Parents for their Children (eſpecially when they are leaving their Children, and going to God) muſt needs, *in, for, and through Chriſt*, prevail mightily with God.

SECTION IV.

Of the Duties of Maſters to Servants.

THE *Duty* of *Maſters* to their *Servants* is either to their Bodies, or to their Souls.

1. The *Duty* of *Maſters* to the *Bodies* of their Servants, conſiſts in theſe Particulars ; *viz.* In a due Proviſion of Food for them, *Prov.* 31. 15. and 27. 27. In a wiſe Care for their Cloathing, *Prov.* 31. 21. In a well-ordering of their Labour, ſo as they may be able to undergo it : In their Eaſe, Reſt, and Intermiſſion from Labour at ſeaſonable Times : In paying them ſufficient Wages, *Deut.* 24. 14. In a careful preſerving of their Health, and uſing Means for their Recovery in Caſe of Sickneſs, *Mat.* 8. 6. and that not of the Servants Wages, but of the Maſter's own Charge, otherwiſe they *undo not the heavy Burthen*, but rather lay Burthen upon Burthen.

2. The *Duty* of *Maſters* to the *Souls* of their *Servants*, conſiſt in theſe Particulars, *viz.* In teaching them the Principles of Religion, and all Duties of Piety : In cauſing them to go to the publick Miniſtry of the Word and Worſhip of God : In taking an Account of their profiting by the publick and private Means of Edification : In praying for them ; and as they obſerve any Grace wrought in them, in praiſing God for it, and praying for the encreaſe of it : Nothing ſo much wins a Servant's Heart, or the Affections of any gracious Heart, as the edifying of it in Grace.

SECTION

Section V.

Of the Duties of the Husband and Wife.

THE Duties which the chief Governour and his Helper owe to one another, are either

Common and mutual; or proper and peculiar to each severally:

1. The common mutual *Duties* betwixt Man and Wife, are either

Of Necessity to the being of Marriage; as *Matrimonial Unity*; or *Matrimonial Chastity:*

Of Honesty to the well-being of Marriage; as a loving Affection of one another; Provident Care for one another. *Mat.* 19. 6. *Tit.* 2. 5. *Mal.* 2. 15.

The former Duties presupposed: there ought to be--

1. A sweet, loving, and tender-hearted pouring out of their Hearts, with much affectionate Dearness into one another's Bosoms. This mutual-melting-heartedness, being preserved fresh and fruitful, will infinitely sweeten and beautify the Marriage State. Now for the Preservation of this Love, let them consider

1. The compassionate and melting Compellations which Christ and his Spouse exchange in the *Canticles*, *My fair one*, *my Love*, *my Dove*, *my undefiled*, *my well-beloved*, *the chief of ten Thousand:* Such a fervent and chaste Love as this, all married Couples should resemble and imitate.

2. The Command of God to this Purpose, *Husbands love your Wives*, Eph. 5. 25. and *Wives* (or young Women) *love your Husbands*, Tit. 2. 4. Methinks this Charge often remembred, should ever beat back all Heart-rising and Bitterness, all wicked Wishes, that they had never met together, that they had never seen one another's Faces. When the Knot is tied, every Man should think his Wife the fittest for him, and every Wife should think her Husband the fittest for her of any other in the World.

2. A provident Care of one for another; which extends to the Body: *No Man hateth his own Fleſh, but nouriſheth and cheriſheth it:* and to the good Name: *Joſeph* was *not willing to make* Mary *a publick Example:* and to the Goods of this World; in which if there fall out any croſs Providence, they are both to join with *Job's* Spirit, *The Lord hath given, and the Lord hath taken &c.* But eſpecially to the Soul; in praying together, for, and with one another: in taking Notice of the Beginning and leaſt Meaſure of Grace, and approving the ſame; in conferring about ſuch Things as concern the ſame, mutually propounding Queſtions, and giving Anſwers one to another; in maintaining holy and religious Exerciſes in the Family, and betwixt their own ſelves, in ſtirring up one another to hear the Word, to receive the Sacraments, and conſcionably to perform all the Parts of God's publick Worſhip: In caſe the one prove unconverted, let the other wait, and pray, and expect God's good Time: or in Caſe the one be a Babe in Chriſt, or weak in Chriſtianity, let the other deal fairly, lovingly, meekly, and let our Lord Jeſus his tender-heartedneſs to ſpiritual Younglings, teach us Mercy this Way, who is ſaid to *gather the Lambs with his Arms, and to carry them in his Boſom, and gently to lead thoſe that are with young.*

2. The proper and peculiar Duties to each ſeverally, are---

1. Of the Huſband, whoſe *Duty* it is, 1. That he dearly love his Wife. 2. That he wiſely maintain and manage his Authority over her.

For the former, 1. *The Matter of it* is a dear Love, a ſpecial Love, and a more ſpecial then that common mutual Love to one another: No queſtion the Wife is to love her Huſband, and a Brother to love his Brother, and a Friend to love his Friend; but more eſpecially, or with a more *ſpecial Love*, is the Huſband to love his Wife. To this Purpoſe ſhe is called, *The Wife*

Wife of his Bosom; to shew, that she ought to be as his *Heart* in his Bosom. He must love her at all Times, he must love her in all Things: Love must season and sweeten his Speech, Carriage, and Actions towards her: Love must shew it self in his Commands, Reproofs, Admonitions, Instructions, Authority, Familiarity with her, the Rise of which Love must not be from her Beauty, Nobility, or because she contents and pleaseth her Husband; but especially because she is his Sister in the Profession of Christian Religion, and an Inheritor with him of the Kingdom of Heaven: because of her Graces, and Vertues, as Modesty, Chastity, Diligence, Patience, Temperance, Faithfulness, Secrecy, Obedience, &c. because she bears and brings him forth Children, the Heirs of his Name and Substance, and the Upholder of his Family; and because of the Union and Conjunction of Marriage. Love growing on Beauty, Riches, Lust, or any other slight Grounds, is but a Blaze, and soon vanisheth, but if grounded on these Considerations, and especially on this Union of Marriage, it is lasting and true: The want hereof is the Fountain of Strife, Quarelling, Debate; which converts the Paradise of Marriage, into an Hell.

2. For the *manner of this Love*; the Apostle gives it thus, *Husbands love your own Wives, even as Christ also loved the Church.* Now the Love of Christ to his Church, is commended to us in these Particulars: ----

1. In *the Case of his Love*, which is his *Love: He set his Love on you, because he loved you:* his Love arose wholly and solely from himself, and was every Way free: so should Husbands love their Wives, tho' there be nothing in Wives to move them, but meerly because they are Wives.

2. In *the Order of his Love:* Christ began it to the Church, before the Church could love him: And as a Wall is first smitten on by the Sun-beams, before it

give a Reflection of her Heat back again: ſo the Church is firſt heated and warmed at Heart by the Senſe of Chriſt's Love, before ſhe love him again: *We love him, becauſe he loved us firſt: --- Becauſe of the Savour of thy Ointments, therefore do the Virgins love thee:* So ſhould Huſbands begin to love their own Wives. I know ſome Wives prevent their Huſbands herein, and there may be Reaſon for it; but the greater is their Glory. This Pattern of Chriſt ſhould rather ſtir up the Huſbands to go before them.

3. In *the Truth of Chriſt's Love:* This was manifeſted by the Fruits thereof to his Church: *He gave himſelf for it, that he might ſanctify it, & cleanſe it, & preſent it to himſelf a glorious Church, not having ſpot or wrinkle:* So muſt Huſbands *love* their Wives in Truth and indeed, by guiding them in the Way of Life, and Path that is *holy*; for this is the trueſt Character of a ſincere Love.

4. In *the Quality of his Love:* Chriſt's *Love* is an holy, pure, and chaſte *Love*; as he himſelf is, ſo is his *Love*; ſuch muſt be the *love* of Huſbands, an holy, pure, and chaſte *Love.* Away with all intemperate, exceſſive, or any Ways exorbitant Pollutions of the Marriage-Bed! from which, if the fear of God, imitation of Chriſt, love of Purity, awfulneſs of God's all-ſeeing Eye cannot draw, yet that ſlaviſh Horror, leſt God ſhould puniſh ſuch a Couple with no Children, or with miſhapen Children, or with Idiots, or with prodigious wicked Children, or with ſome other heavy Croſs; one would think ſhould be able to affright them.

5. In *the Continuance of Chriſt's Love? Having loved his own, he loved them to the End.* His *Love* is a conſtant *Love*, an everlaſting *Love.* No Provocation or Tranſgreſſions could ever make him forget his *Love. Thou haſt played the Harlot with many Lovers, yet return unto me.* Jer. 3. 1. Such muſt be the Love of Huſbands, a firm

firm *Love*, an inviolable *Love:* The Ground of it must be God s Ordinance, and the Support of it must be an inviolable Resolution, that no Provocation shall ever change or alter it. Husbands must pass by all Infirmities, endeavouring in Love to redress them, if possibly they can; or if not, to bear with them.

2. Duty of an Husband, is, *wisely to maintain and manage his Authority.* Now the managing of it consists in two Things:

1. That he tenderly respect her.
2. That he carefully provide for her.

1. He must *tenderly respect her*, as his Wife, Companion, Yoke-fellow, as his very Delight; and the *Desire of his Eyes*, and *never be bitter against her.* This Bitterness ordinarily turneth the Edge of his Authority: If therefore any Matter of Unkindness arise (as sometimes certainly will) then must he carefully with all Lenity, Gentleness and Patience quiet all, and never suffer himself nor his Wife to sleep in Displeasure: *Let not the Sun go down upon your Wrath*; or if he shall have Occasion to reprove her, he must keep his Words until a convenient time, and not do it in Presence of others; and then utter them in the Spirit of Meekness and Love. Surely if she be not corrected by a Word of Wisdom and Discretion, she will never amend by Threats, or any hasty, rigorous Carriage: and if she once begin to lose her Shamefac'dness in the Presence of her Husband, it is likely there will be often Brawlings and Quarellings betwixt them, and the House will be full of Disquietness: It is best therefore to deal wisely with her, to admonish her often, to reprehend her seldom, never to lay violent Hands on her; and if she be dutiful, to cherish her, that she may so continue; if wayward, mildly to suffer her, that she wax not worse.

2. He must *carefully provide for her:* To this purpose he is called her Head, and Saviour, as *Christ is*

the Head of his Church, and the Saviour of the Body: The *Head* (you know) is the Fountain of Motion, Quick'ning, Life, Senſe, and Lightſomeneſs to the Body; ſo ſhould the Huſband be as the Well-ſpring of Livelineſs, Lightſomeneſs, Light heartedneſs to his Wife; ſhe hath forſook all for him, and therefore ſhe ſhould receive from him a continual Influence of chearful Walking, and comfortable enjoying of herſelf. And a *Saviour* (you know) both provides for, and protects the ſaved: Chriſt thus ſaved his Church; he is every Way a ſufficient Saviour; *able perfectly to ſave, even to the very uttermoſt*; he ſaves Soul and Body, he ſaves from all Manner of Miſery, from the Wrath of God, the Curſe of the Law, the Venom of all outward Croſſes, the Tyranny of Satan, the Sting of Death, the Power of the Grave, the Torments of Hell; or, if Sin be the greateſt Evil, (as indeed it is) *he will ſave his People from their Sins*; Mat. 1. 21. I cannot ſay thus of the Huſband; yet an Huſband carrieth a Reſemblance of Chriſt, and is after a Manner a *Saviour* to his Wife, to protect her and to provide for her. *David* compares her to a *Vine*, intimating that as a *Vine* is underpropped and raiſed by ſome Tree or Frame near to which it is planted; ſo is the Wife raiſed to the Height of Honour by Vertue of her Relation to her Huſband; by his Wealth ſhe is enriched; by his Honour ſhe is dignified: he is under God and Chriſt, *all in all to her*. In the Family, he is a King, to govern and aid her; a Prieſt, to pray with her and for her; a Prophet, to teach and inſtruct her; a *Saviour* to provide for, and protect her to *his utmoſt*, if not to *the utmoſt*; which indeed is proper and peculiar to the Lord Jeſus Chriſt.

2. The Duties proper to the Wife, are theſe, *viz.*

1. That ſhe be in Submiſſion to her Huſband.
2. That ſhe be an Helper to him all her Days.

1. *Wives*

1. *Wives must be in subjection to their own Husbands: Sarah obeyed Abraham, and called him Lord*: Gen. 3. 16. Eph. 5. 22. 1 Pet. 3. 16. But here is a Case of Conscience, —

1. What if her Husband be a Son of *Belial*, an Enemy to Christ? Must she then yield Subjection?— Yes: because in his Office her Husband is as in Christ Stead: The Church is compared to *a Lilly among Thorns*, she remains *Lilly-like*; white, soft, pleasant, and amiable, tho' she be joined with *Thorns*, which are prickly and sharp: So a Wife must be meek, mild, gentle, obedient, tho' she be matched with a crooked, perverse, prophane and wicked Husband: She must in this Case remove her Eyes from the Disposition of her Husband's Person, to the Condition of his Place; and by Vertue thereof (seeing he beareth Christ's Image) be subject unto him as unto Christ.

2. What if her Husband command Things contrary to Christ? must she therein be subject? — No: *Submit, &c.* How? *as unto the Lord:* if she submits to Things contrary to Christ, she submits not *as to the Lord.* Conscientious Wives must remember, they have an Husband in Heaven, as well as on Earth, betwixt whom there is a greater difference, than betwixt Heaven and Earth; and therefore in Case they bid contrary Things, they must prefer God before Man, Christ before all Men.

2. *Wives must be helpers to their Husbands.* Now this Helpfulness consists in these Things:

1. That she be careful to preserve his Person, in Sickness or in Health, in Adversity, or Prosperity, in Youth or old Age.

A most memorable and famous Pattern for this Purpose, is recorded by * *Uves*: *A young, tender, and beautiful Maid, was matched to a Man stricken in Years, whom after Marriage she found to have a very diseased Body, full of*

‡ Lib. 2. de Christiana fæm. p. 360.

of loathful Diſeaſes: yet notwithſtanding, out of Senſe and Conſcience, that by God's Providence ſhe was become his Wife, ſhe moſt worthily digeſted all with incredible Patience: Friends and Phyſicians adviſed her by no Means to come near him; and for their Parts, they utterly forſook him; but ſhe (paſſing by with a loving Diſdain thoſe unkind Diſſwaſions) becomes to him in their Stead, Friend, Phyſician, Nurſe, Mother, Siſter, Daughter, Servant, every Thing, any Thing to do him Good any manner of way. At laſt by extraordinary Expence, and exceſſive Charges about him, ſhe came to ſome want of ſome Neceſſaries; whereupon ſhe ſold her Rings, Chains, richeſt Attire, Plate, and choiceſt Jewels: and when he was dead, and Friends came about her, rather to congratulate her happy Riddance, than to bewail her Widowhood; ſhe not only abhorred all Speeches tending that Way, but proteſted, if it were poſſible, ſhe would willingly redeem her Huſband's Life with the loſs of her five deareſt Children. Whence it appears that this worthy Woman was wedded to her Huſband's Soul, not to his Body; ſeeing no Infirmity or Deformity thereof, could cool or weaken the fervency of her Love.

2. That ſhe learn and labour to forecaſt, contrive and manage Houſhold Affairs, and *Buſineſs within Doors*, as they ſay: for which ſee a right noble glorious Pattern in *Prov.* 31.

3. That ſhe help her Huſband, in ſetting forward the rich and royal Trade of Grace, in erecting and eſtabliſhing Chriſt's glorious Kingdom in their Houſe, and eſpecially in their own Hearts. This is that *one neceſſary Thing*, without which their Family is but Satan's Seminary, and a Nurſery for Hell: This will marvellouſly ſweeten all Reproaches, caſt upon them by envenomed Tongues: This will ſweetly ſeal unto them their Aſſurance of meeting together hereafter in Heaven,---Where the Huſband and Wife perform theſe and the like *Duties*; there's an happy Family, there's

there's a College of Quietneſs ; where theſe are neglected, we may term it an Hell,

Thus much of the *Duties* of Governours ; we now come to the Governed.

Section VI.

Of the Duties of Children to Parents.

Duties of Children to Parents, are either inward, as *Love and Fear* ; or outward, as *Reverence*, *Obedience*, and *Recompence*.

1. The inward *Duties* which Children owe to their Parents, are *Love and Fear* : *Love* like Sugar, ſweetens *Fear*, and *Fear* like Salt, ſeaſons *Love* ; there muſt be a loving Fear, and a fearing Love. Hence the *Fear* of a Child is oppoſed to the *Fear* of a Slave ; for a Child's *Fear* being mixt with *Love*, hath reſpect to the Offence which a Parent may take : But a Slaves *Fear*, which is ordinarily mixed with Hatred, hath reſpect to nothing but the Puniſhment which his Maſter may inflict upon him. This *love-like Fear* is ſo proper to Children, as that the awful Reſpect which the Saints bear to God, is called *a filial Fear* : Children have received their Subſtance, from the very Subſtance of their Parents, and therefore they are to perform this *Duty* of *Love* and *Fear* to them.

2. The outward *Duties*, or the Manifeſtation of this *Love* and *Fear* in Children, appears ;

1. In their Reverence, *in Speech and Carriage* : They muſt give to their Parents reverent and honourable Titles, meek and humble Speeches, Obeiſance, as becomes their Age and Sex : Thus *Joſeph* and *Solomon* bowed, the one to his Father, the other to his Mother, *Gen.* 48. 12. 1 *Kin.* 2. 19. Contrary hereto is mocking and deſpiſing Father and Mother : of which, ſaid *Solomon*, *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out* ; Prov.

Prov. 13. 17. A Phraſe that ſets forth the End of a notorious Malefactor, that is hang'd in the Air till the Ravens pick out his Eyes.

2. In their Obedience to their Commands, Inſtructions, Reproofs and Corections of their Parents, *Eph.* 6. 1. *Prov.* 1. 8, 9. The Reaſon is, becauſe of God, whom the Father repreſents: Children muſt remember, that whatever they do to their Parents, they do it to God; when they pleaſe them, they pleaſe God; when their Parents are juſtly angry with them, God is angry with them: nor can they recover God's Favour (tho' all the Saints of Heaven ſhould intreat for them) till they have ſubmitted themſelves to their own Parents; only with this Limitation, that they ſubmit or obey them *in the Lord*, Eph. 6. 1.

3. In their Recompence: This is a *Duty* whereby Children endeavour (as much as in them lies) to repay what they can for the Parents Kindneſs, Care and Coſt towards them, in way of Thankfulneſs: *If any Widow have Children, or Nephews, let them firſt learn to ſhew Kindneſs at Home, and to requite their Parents*, 1 Tim. 5. 4. In Sickneſs, they muſt viſit them, in the time of Mourning, they muſt comfort them; in Want, they muſt provide for them: As the Children of *Jacob*, who viſited, comforted, and went to buy Food for their Father, *Gen.* 48. 1. & 37. 35. & 42. 3. In time of Danger, they muſt endeavour their Protection; as *David* did, 1 Sam. 22. 3, 4. *Let my Father and Mother* (ſaid he to the King of *Moab*) *I pray thee, come forth and be with you, till I know what God will do for me: And he brought them before the King of Moab, and they dwelt with him all the while that David was in the hold.*

If God pleaſe to take Children out of this World before their Parents, and their Parents be ſuccourleſs, they muſt (as they can) provide for their well-being after their Deaths: Thus Chriſt commended his Mother to his Diſciple *John*, a little before he gave up the Ghoſt.

Ghoſt. It is recorded of the Stork, that when the Dams are old, the young Ones feed them ; and when thro' Age they are ready to faint in their flying, the young Ones help them ; and when they are paſt flying, the young Ones carry them on their weak Backs. Thus Nature teaches Children their Duty, how much more ſhould Grace. ?

Section VII.

Of the Duties of Servants to their Maſters.

Duties of Servants to their Maſters, are either inward, as *Fear*, outward, as *Reverence*, *Obedience*.

1. The inward *Duty* is *Fear : Servants be ſubject to your Maſters with all Fear, and account them worthy of all Honour* : So proper is this Fear to a Servant, as where it is wanting, there is a plain denial of his Maſter's Place and Power : *If I be a Maſter, where is my Fear ?* ſaid God : Obſerve, I mean not an exceſſive ſlaviſh Fear ; as when a Servant fears nothing but the revenging Power of his Maſter (ſuch was the Fear of that unprofitable Servant, who could ſay to his Maſter, *I knew that thou wert an hard Man, and I was afraid*) but I mean an awful Fear of Provoking his Maſter's Wrath, ſo as it makes him caſt every Way, how he may pleaſe his Maſter, and ſuch a Fear draws him on chearfully to perform his *Duty*.

2. Outward Duties which iſſue from this Fear, are *Reverence*, *Obedience*.

1. *Reverence*, which is manifeſted in Speech & Carriage. Thus Servants muſt give reverend Titles to their Maſters, as *Father*, *Lord*, and *Maſter*, *&c.* They muſt yield Obeiſance to them ; as *The Children of the Prophets, when they ſaw that the Spirit of* Elijah *reſted on* Eliſha, *they came to meet him, and bowed themſelves to the Ground before him.*

2. *Obedience* ; which hath Reſpect to the Commands, Inſtructions, Reproofs & Corrections of their Maſters, 1 *Pet.* 2. 18, 19, 20. But here's a Caſe or two of Conſcience :

1. How far they muſt obey ; or what is the extent of Servants Obedience to Maſters ? --- The Apoſtle anſwers, *Servants obey in all Things your Maſters according to the Fleſh*, Col. 3. 22. It is not ſufficient that Servants perform well their *Duties* in ſome Things ; they muſt do it in *all Things* ; yea in Things that may be againſt their own Mind and Liking, if their Maſters will have it ſo : This is clear in the Example of *Joab*, *the King commands him to number the People* : *Joab* declares himſelf, that he thinks it a very unmeet Thing, *Why doth my Lord the King delight* (ſaith he) *in this Thing?* 2 Sam. 24. 2, &c. Yet againſt his Judgment he yields unto the King's peremptory Command, *The King's Word prevailed againſt Joab*. Look as *Peter*, when Chriſt bid him launch out into the Deep, and let down his Net for a Draught, *He anſwered and ſaid, Maſter, We have toiled all the Night, and have taken nothing : nevertheleſs at thy Word, I will let down the Net.* So muſt Servants ſay, when they have a peremptory Command, tho' contrary to their own Judgments, this or that in all Humility, I ſuppoſe, or I propound to you ; *Nevertheleſs, at your Word I will let down the Net* ; I will do as you pleaſe.

2. But what if God and Maſter ſhould command contrary Things ? In ſuch a Caſe the Apoſtle ſets down an excellent Limitation in theſe four Phraſes, [1. *As unto Chriſt.* 2. *As the Servants of Chriſt.* 3. *Doing the Will of God.* 4. *As to the Lord.*] All theſe imply, That if Maſters command their Servants any Thing contrary to Chriſt, they may not yield to it : Upon this Ground the Midwives of the Hebrew Women, would not kill the *Hebrew* Children, *They feared God* (ſaith the Text) *and did not as the King commanded them*, Exod. 1. 17. In this Caſe, *Joſeph* is commended, in not hearkening to his Miſtreſs ; and the Servants of *Saul* are commended, for refuſing to ſlay the Lord's Prieſts, at their Maſters Command, When Maſters Command or forbid

forbid any Thing againſt God & Chriſt, they go therein beyond their Commiſſion, and their Authority ceaſeth; ſo that Servants may ſay, *We ought to obey God rather than Men*, Act. 5. 29.

5. *Object.* But ſome may object, *That all Men are alike, and that there is no Difference as betwixt Maſters and Servants; nay, it is expreſly forbidden to be Servants of Men.* 1 Cor. 7. 23.

I anſwer, To *be a Servant*, in that Place, is not ſimply to be in Subjection under another, but to be ſo obſequious to Man, as to prefer him before *God*: Hence the Apoſtle elſewhere in the *Duties* of Servants, lays down this Antitheſis, *Not as Men-pleaſers, but as the Servants of Chriſt*; again, *doing Service as to the Lord, and not to Men*: The meaning is, That we muſt do *Duty* to a *Maſter*, not as meerly to a *Man*, but as to one *in Chriſt's Stead*. Maſters, by vertue of their Office and Place, bear the Image of Chriſt; Chriſt communicates his Authority unto them, and ſo in performing *Duty* to Maſters, we perform *Duty* to Chriſt, and in denying *Duty* to Maſters, we deny *Duty* to Chriſt: Thus the Lord ſaid to *Samuel*, when the People rejected his Government, *They have not rejected thee, but they have rejected me, that I ſhould not reign over them.* Conſider this, all ye that are *Servants*, though *Maſters* ſhould neither reward your good Service, nor revenge your ill Service, yet Chriſt will do both: This is your Prerogative that fear God, above all other Servants; others may ſerve their Maſters with *Fear and Trembling*, in Singleneſs of Heart, and with good Will, but only Chriſtians and Saints do *Service as to Chriſt*; and this makes them not content themſelves with doing the Thing, but to endeavour to do it after the beſt Manner they can, ſo as God and Chriſt may accept of it.

I have now run thro' the Family, and informed you of the *Duties* both of *Governours* and *Governed*. Chriſtians, look within you, look about you : *That Man is not a good Man, that is not good in all his Relations.* The ſame God that requires us to ſerve him as private Perſons, requires us to ſerve him in our Relations : And therefore, though you be never ſo careful of your *Duty* in the former Reſpect, yet you may go to Hell for neglecting your *Duties*, as *Maſters*, *Servants*, *Huſbands*, *Wives*, *Parents*, or *Children* : Nay, I'le ſay a little more, that though you ſhould be good in one Relation, yet if you endeavour not to be good in every Relation, you ſhall never go to Heaven : for the ſame God that commands you to ſerve him as a Maſter, commands you to ſerve him as a Father, as an Huſband, &c. *And he that keeps the whole Law, and offends in one Point, is guilty of all*, Jam. 2. 10.

F I N I S.

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